

Hermes



POLITICAL, CRITICAL AND CREATIVE THOUGHT SINCE 1975

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Dear Readers,

Hermes wants to be more relevant to campus activism this semester, which is why, inside, you'll find a social justice events calendar for the next two weeks. And, since April is Asian/Asian American, Middle Eastern, Queer, and Pacific Islander month at Wesleyan, that calendar includes a serious shit ton of events. You'll also find communications from a few different activist groups on campus, along with what we've always published: articles, opinions, fiction, poetry, and other submissions from the community. So enjoy, and submit!

And to prefrosh: Enjoy your weekend at Wellesleyan. We may be number 24 on your tour of the 39 prestigious colleges and universities you're trying to choose between, but you personally are number one in our hearts. And remember to always do what the messes chalked on the ground tell you to do.

love,

The Collective

INSIDE:

Activism Events Calendar

A Brief History of the Frats

Sexual Assault at Yale

Medical Marijuana

Is Social Responsibility Wes?

wesleyanhermes.org



Welcome, Prefrosh! Above: the idyllic Amherst College Campus.

Student Athletes Reflect on the Wesleyan Community

Lately, Wesleyan's been stepping up its athletics recruitment, despite the average student's unrelenting inability to care less. What's it like to be an athlete at Wesleyan? Hermes' Hannah Rubin sat down with student athletes Te'Rhon O'Neal and Prince Emenalo...

HR: Tell me about your overnight at Wes as a prefrosh.

P: Well, it was during WesFest, which was crazy in and of itself. I still remember how big the campus felt, I got lost a few times throughout the weekend. I stayed with a teammate—he took me to late night the first night.

HR: What did you guys talk about at late night?

P: About Wesleyan... you know, about the frats, the buildings, the team.

HR: Do you feel like you were shown the full picture of Wesleyan during your stay?

P: Yeah, I mean I didn't do much—just lounging on the hill. And the partying was crazy, it was like a sensory overload. I didn't really like it that much, I didn't really want to come here afterwards.

HR: So why did you decide to come to Wesleyan?

(Te'Rhon and Prince both look at each other and laugh)

T: Well, football was a big influence.

P: Yeah, and it's a great school, academically. I didn't really know what I was getting into—but it was the best option that I had.

HR: So what kind of information did your coaches supply you with, for you to make the decision to come here?

T: He sent me academic ranking information, football stuff, articles about being racially diverse, statistics about how many California kids were here... stuff like that.

Continued on Page 6



COMMUNICATION

MEDICAL MARIJUANA PASSES JUDICIARY COMMITTEE

The Connecticut judiciary committee passed HB 6391, a bill to legalize medical marijuana in the state. The bill was passed with a vote of 34-10, showing that the majority of the Judiciary Committee understands the benefits of medical marijuana for Connecticut's residents. With the bill's language, medical marijuana patients can grow their own cannabis plants for medical use. An amendment to keep personal growth illegal, and instead create a system in which the marijuana was grown at University of Connecticut and distributed by pharmacies was voted down.

This comes as exciting and heartening news to Connecticut marijuana activists and medical marijuana patients, who have been striving towards legalizing medical marijuana for many years. This brings our state one step closer to safe access to this life-saving medicine for patients, who currently need to choose between criminality and the treatment they and their doctors see as best for them. Connecticut organizations Hemp-CT, Students for Sensible Drug Policy, and A Better Way Foundation applaud the judiciary committee for voting HB 6391 through, and hope to see the bill signed into law shortly. Students for Sensible Drug Policy is an international grassroots network of students who are concerned about the impact drug abuse has on our communities, but who also know that the War on Drugs is failing our generation and our society.

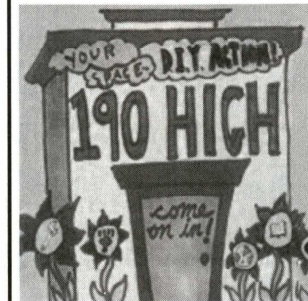


Hermes is:

Marj Dodson
Yael Chanoff
BJ Lillis
Zak Kirwood
Hannah Rubin
hermes

MESSAGE FROM UNIVERSITY ORGANIZING CENTER

Formed in February of 2011, the University Organizing Center Coordinating Committee is an all-volunteer collective of students who have come together from various interests and communities on campus to work together to make the UOC a sustainable, accessible, and student-run space. In addition to maintaining and promoting the UOC, the committee is working to bridge the gaps in communication and collaboration between various communities of active students.



The foundational goals of the UOC coordinating committee are to:

- 1) Advocate for and make decisions about the University Organizing Center.
- 2) Promote the usage of the UOC by activist and cultural groups from a multitude of communities on campus to create a stronger sense of community and create resources to further the mission of the UOC more broadly.
- 3) Serve as a network and space for communication between groups and communities to work to facilitate this communication in the larger Wesleyan community.
- 4) Initiate action(s) including, but not limited to, responding to crisis.

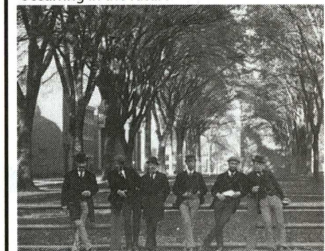
At present, the UOC coordinating committee is planning a mixer for students involved in activism, identity groups or social justice work on campus, a panel during the Student of Color weekend/WesFest entitled: "Is Social Justice Wesleyan?" Future long-term projects include promoting cross-boundary dialogues, and streamlining a calendar of upcoming social justice events to improve coordination between Wesleyan's active communities.

For more information about the UOC coordinating committee, email wesuocc@gmail.com

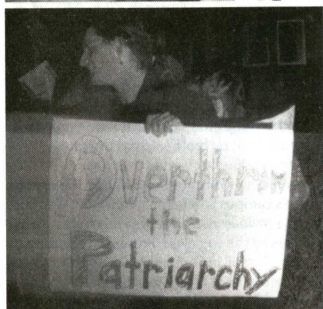
Calendar and back cover cartoon by Hannah Rubin

FEDS INVESTIGATING YALE FOR TITLE IX VIOLATION

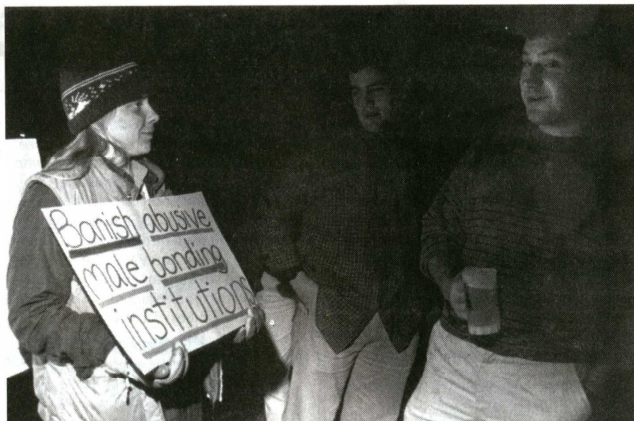
On March 31, 2011, the U.S. Department of Education's Office for Civil Rights (OCR) announced an investigation of Yale University for its failure to eliminate a hostile sexual environment on campus, thereby limiting women's equal access to educational opportunities at Yale in violation of Title IX. The investigation follows a complaint filed by a group of sixteen Yale students and alumni. The complaint recounts Yale's inadequate response to a long trend of public sexual harassment on Yale's campus, as well as Yale's failure to appropriately address several instances of private sexual harassment and assault. The most recent and egregious occurrence was on the night of October 13, 2010 when a group of DKE fraternity pledges surrounded by brothers from the same fraternity loudly chanted "No means yes! Yes means anal!" outside Old Campus, the area on Yale's campus where most freshman women live. Previous instances of sexual harassment included the so-called "Preseason scouting report" email in September 2009, a widely circulated list of fifty-three freshman women ranked in order of how many beers it would take to have sex with them, and in 2008 a group of pledges from the Zeta Psi fraternity who surrounded the entrance to the Yale Women's Center at midnight holding signs bearing the message "We Love Yale Sluts." If OCR investigators find Yale to be out of compliance with Title IX, Yale will be required to eliminate the current hostile sexual environment on campus and institute measures to prevent incidents of sexual harassment from occurring in the future.



Yale men basking in the glow of male privilege, circa 1874, just 30 years after the founding of DKE. 93 years later, President of DKE George W. Bush would tell the New York Times that DKE's branding of pledges with blazing clothes hangers was "only a cigarette burn," adding that he was amazed anyone was making a fuss about the branding, and that in Texas they used cattle prods.



1989: Official Administrative Policy: "The time has come for the all-male fraternities at Wesleyan to admit women to full membership." -Report of the Task Force on Residential Life, 1987



1989: Over 200 students protest the presence of all-male Fraternities on Campus.



A (very) Brief History of Wesleyan's Fraternities

by BJ Lillis

In the first half of the 20th century, up to 80% of Wesleyan students belonged to a fraternity, most of which were residential and included eating clubs. In fact, when the University Dining Hall, MoCon, opened in the 1960s, it was called the "Freshmen Dining Hall;" everyone else would eat at the clubs. The fraternities in this period were elite societies with powerful alumni networks. Eclectic in particular has left its mark on campus: Society alumni include Foss, Crowell, Olin, Hall and Atwater, Zilkha, and Van Vleck.

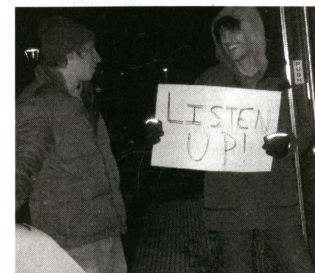
The 1970s brought co-education, and major challenges to Wesleyan's Fraternities. In 1970 Eclectic student's severed themselves from their alumni organization, closed the Alpha Dining Club, abandoned their initiation ceremony and constitution, admitted women, and almost certainly did lots of drugs. Eclectic would never be the same. A decade later, the infamous Chi Psi (housed in 200 Church) sold its house to the university to cover \$65,000 in debt, not to mention dirty dishes and decaying food, faulty wiring, dilapidated furniture, and animal droppings. Times were certainly changing.

Since then, fraternity membership has included about 12% of the student body, with only about 3% residing in the houses. In the late 80s, Wesleyan students put considerable pressure on the University to co-educate the remaining fraternities. The Student Movement to Co-educate Fraternities held rallies, like the one pictured at left, in response to the virulent racism and sexism of the frats. A small sample of reported incidents includes a sex doll with anti-gay and sexist slogans left in front of Feminist House (now Womanist House) by Delta Tau Delta pledges in 1981, Chi Psi's "Skanky Bimbo" nights, in which photographs of Wesleyan women were flashed on screen as fraternity members shouted and threw things at the ones they considered "ugliest" in 1986, and two men dancing together at a Psi-U party who had been poured on them and experienced homophobic insults in 1988. As recently as 2004, the Administration was putting significant pressure on Psi-U to co-educate.

Today, it is difficult to imagine hundreds of Wesleyan students turning out to protest against other students, or the administration insisting on co-education. This past year, the administration



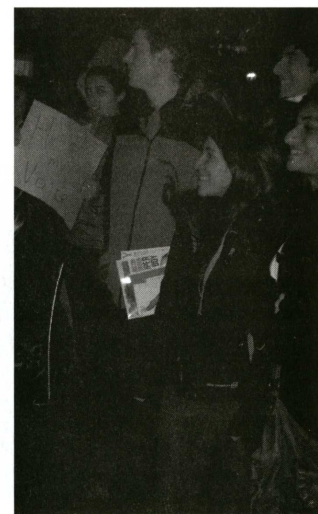
2011: A few dozen students protest the new Housing policy, defending Beta's right to maintain off-campus housing status.



2011: Official Administrative Policy: "Wesleyan students are prohibited from using houses or property owned, leased or operated by private societies that are not recognized by the University. This prohibition includes using such houses or property as residences, taking meals at such houses or property and participating in social activities at such houses or property." - Proposed Revision to Housing Policy, 2011

all but forced Beta to join Program Housing, but no one was talking about forced co-education, and the student body's protests (pictured above) had come full circle, supporting the fraternity against the administration. The student body's support for Beta occurred alongside pressure on the administration to take sexual assault more seriously. The two issues seemed (to this observer, at least) bizarrely segregated in campus discourse, as if the question of fraternities and the question of sexual assault were linked by the mere coincidence of an assault occurring at Beta. In contrast to the protests of the late 80s and early 90s, critiques of the conceptual or institutional framework of the Fraternity system were entirely absent.

A major part of the Fraternities' improved reputations has to do with their increased commitment to community service, and decreased tolerance for racist and sexist language. The student body is changing as well, becoming perhaps less radical and leftist. What is undoubtable is that so long as fraternities continue to play a central role in Wesleyan's social scene, their role as all male societies at a co-educational university will continue to be contested.



from Page 1

HR: And what was it like to actually come here, considering that you were given so little information about the... unique culture of Wesleyan?

T: Well, I'm from Cali... and so the people here aren't that different from what I'm used to. The people that I meet—mostly New York City private school kids, you know the rich preppy white kids, the hipsters etc... that's what's normal to me, I went to Private School too.

P: (Prince laughs and shakes his head) Everything he said—for me it is exactly the opposite. Coming from public school in Georgia, I don't think I was prepared academically. People like this—it is a whole different culture. Just a bombardment of different types of personalities—everyone is from New York and New Jersey, all these accents, the way people dressed. Everything is trendy and fashionable. (Te'Rhon laughs, "and I love that! I love how trendy everyone is!") It is really a melting pot.

Me: Do you think it is a successful melting pot?

P: In some ways—not really for total immersion, it's not like coming here you immediately see it all. You really have to look. It is easy to miss.

HR: It sounds like your coach really emphasized the diversity here... would you say Wesleyan is as diverse as you were told it would be?

T: Well... (The two boys look at each other uneasily. Te'Rhon begins speaking slowly)... there is definitely a lot of diversity here, but the community isn't really integrated. The community of color and the other half of Wesleyan is so much more segregated than I would expect. I feel like in the North East there is such a presence of white and black, and it has never been like that for me. I never used to look at color the way I do now.

(I inquire further what they mean about campus being segregated)

T: You have your black parties and then you have the Beta, DKE, Psi U parties... like the white frat boy parties, and the two are completely different experiences. How people talk, the music, what goes on. At the frats—there is house music, and techno and people are kind of jumping around by themselves, fist pumping.

P: No one is really dancing, it is just a lot of jumping up and down.

T: But then, at parties with people of color, you have rap, hip hop...

P: and west Indian!

T: yea, West Indian... I had never heard that before coming here. And the dancing is different. It's more rhythmic.

P: more sexual.

T: yeah there are people grinding, and girls winding... the parties are more about the dancing.

HR: What is Wesleyan like in comparison to Georgia?

P: I've always lived with segregation—it has always been there. But what Wesleyan has that my high school didn't have is this... See, at my school, there were lunch tables and groups and everyone sat at them. You had the popular kids, the preppy kids, the emo kids. And no one talked to anyone that wasn't like them.

Me: Where did you sit?

P: (laughs) well, I guess I sat at the regular people table. I didn't really know which group I fit into.

T: You were a tweener!

P: Yeah, I wasn't popular, but I wasn't unpopular. I kind of just was. Anyways, so I get here and it's like, nothing I've ever known. You don't have to fit in here—it's like, since when is an emo kid talking to a preppy kid? (laughs) It was so confusing at first. You don't have to fit in here, and if you had previously been somewhere where you are used to having to fit in, it's hard. Really hard at first. It's like this freedom—what do I do? Who am I? I mean, as an athlete, you kind of have an identity, but if I didn't play sports, I don't know who I would be.

T: Yeah, but being an Athlete isn't even really such a consistent identity.

P: That's true, there's a lot of variety within the sports culture here.

HR: Can you guys tell me about the Sports Culture here? (They both laugh and answer the following together)

T and P: It's like you have all your different brothers and they all talk different. Lax talks nothing like football—a whole different kind of swag. The flow, the long hair, the finesse (T reaches his hands up to his head

and combs his fingers through his hair provocatively) I wouldn't say pretty boy, but, they aren't as rough and tough as football players. Football is more brutish, grimy—well, that's more of what the aura of football is, I guess. Because when you get down to the individual players, it's not really like that. I mean, I've personally got the pretty boy swag going on.

HR: Talk to me about Wesleyan's school pride. What is it like playing sports at a school that doesn't really hold sports in the highest esteem.

P: It isn't the school pride I was used to—sports were huge in my high school, big crowds, the whole atmosphere, it was everything and everywhere. If I ever walked around town in my jersey, everyone would smile at me, and say 'oh, good luck, I'll be seeing you at your game later.' And then, here it's like, where did everything go? It was hard in the beginning. All my life, it's been like, oh he's the football player, the smart football player, and then... I get here and people are like, 'oh, I guess he plays football, and... so what?' I mean, there are people here that went on safari on break! What do I have to bring to the table besides being an athlete? That's not something I ever had to think about before.

T: People don't really care about athletics here—you don't get prestige or clout for playing sports here.

P: I felt like when I came I was all alone, I was the only one like myself, and I had to change how I knew everything all by myself.

T: I really feel like I missed the boat in a way, because I didn't go out in the beginning of Freshman year and meet new people when everyone else did. If I wasn't an athlete and I wasn't black, I would be hanging out with completely different people.

HR: Can you explain what you mean a little further?

FORGOTTEN WES LINGO PIGGIES

For years, Wesleyan students insisted on referring to Weshop as "Piggies." Hermes is not clear whether or not this was ever the official name of Weshop, but it's a tradition we'd like to see return.

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T: Well, in the beginning of the year I kept to myself a lot, because of the culture shock, and the change and everything...so I didn't have the opportunity to go out and act upon my character, personality, influence and find people like that to hang out with. All the minorities kind of gravitated toward me, and I didn't get the opportunity to go out and be someone new. I feel like I was pigeon holed into 'athlete' and 'minority'—and I'm tired of that, because that just isn't me. I am tired of people thinking I am some stereotype of some football player or black kid. So I've been pushing myself to meet new types of people, because there are so many great, different kinds of people here.

Me: Do you feel like you're satisfied socially now?

T: I'm not there yet, still got to get to that point

HR: What is it like to be an athlete here at Wesleyan?

T: It's hard to be an athlete at Wesleyan. You have to be more than just some guy that can catch and run a ball. That isn't enough here, everywhere else that's all that people asked from me—but here, I have to be more.

P: But I do love it. It is a gateway to finding things out and meeting people.

T: There is so much stuff here that I would never—I would've developed very differently if I hadn't come here.

P: I have a lot more different friends then I had in high school, the selection is so much larger. If I had stayed in a state school—my life would have been so different. Here I am constantly immersed in this, this...

HR: I'm going to push you to articulate what you mean by "this..."

P: You know, this...different stuff. Aha. I don't know what 'this' is—I like to travel, I am big on details, memory, and when I am older I will remember this coffee shop, the music, in the middle of campus, answering some questions—I won't remember what the questions were, but I'll remember sitting here and... Not everyone's going to have an experience like this to carry with them. I'm not supposed to experience this. My life is supposed to be football—academics are just a backup, for a job, in case I get hurt. No one from my hometown is getting to see all the things I see. It's a different way of thinking, to bring back home. I like it a lot. It's just refreshing.

hermes

is social responsibility wesleyan? by XAQ ATTAQ

Wesleyan claims to be a progressive institution. But this is an oxymoron: institutions by their very nature are conservative and resistant to change. That's why Wesleyan, in order to maintain its \$600 million endowment, invests in companies that make weapons for AmeriKKA's three imperialist wars, participate in toxic fossil fuel extraction, and donate huge sums of money to the most reactionary politicians, solely because these companies are perhaps the most profitable ventures in this semi-permanent economic crisis.

Do you support making money off of social and environmental catastrophe? In other words, Are You WESLEYAN?!

Wesleyan, like most colleges, is basically an investment bank: we pump money into industries that are currently profitable but are destined to fail once the world can no longer sustain their externalized costs. And then we get a piece of the profit in exchange. The only difference between a university and Goldman Sachs is that the dividends we reap go towards enhancing the educational experience of students, instead of lining the pockets of CEO's - although there's plenty of that, too: just look at the President's enormous salary. So when you pay your tuition to Wesleyan, you are not only paying for these companies to do their dirty business; in addition, these corporations are helping to pay for your education with the profits they reap from destroying the planet and the diverse forms of life who live here.

It follows, then, that by going to Wesley-

an, you yourself are enabling and profiting from these disgusting practices. How does it feel? If you're like me, it feels pretty shitty.

We don't have to accept this status quo. In fact, there is currently a nationwide movement of students to use the University's position of power as large institutional investors to make corporations to change their behavior in ways that they never would have if the Invisible Hand of the Market were the only thing pushing them. Because universities own so much of the corporations they invest in, students can capitalize on the alleged progressive nature of these schools and force them to take a critical position on corporate behavior that these companies have to listen to.

At Wesleyan, the efforts of the institutionalized Committee for Investor Responsibility (CIR), and the grassroots group Socially Responsible Investment Coalition (SRIC), have been working to do just this. But they have had to fight the Bureaucrazy to even begin such a task. These groups have been disrespected, denied access to crucial information, and overall told that social responsibility is not Wesleyan. Despite the progressive proclamations of its website and its President, Wesleyan has proven itself to be a true institution: if change is gonna happen, it will be painful for those pushing for it.

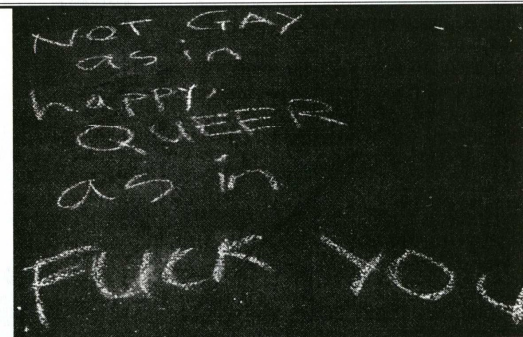


photo from Hermes Archive

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FREEDOM! THE EXHIBIT

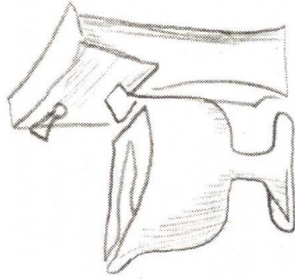
The many BOWLS of American culture



FISH BOWL



FOOD BOWL



FECES BOWL



FOOT-BOWL

Love Haiku from the ACB

I
i like that we can do nothing together
and still feel like we're doing
something

II
Why does everyone want to lick my butt hole
I just don't get it.
There's poop down there.

III
Penis looking for Vagina
Pm Me!

IV
I am a senior, and it is Saturday...
And my phone does not ring, no texts, no calls.
I know I have friends, but they don't think about me
because I don't matter
Want
To
Die.

V
Dear World
I'm getting a grip and pulling hard.
Thanks for showing me how
Bump.

VI
Where the f is
"search"

What critics are saying about the ACB!

*"It's a constantly regenerating
fountain of poetry!"
"It's the new Keats!"*

HERMES

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